THE

PATHWAY

To Saving Knowledge:

OR,

A Description of

True Wisdom:

Seting forth the great worth and Incomparable Excellency thereof.

WITH

Directions how a Man may attain to the same.

And of Foolish and Ignorant, become Wise and Prudent,

Even Wise to Salvation.

Very seasonable for these Times.

London, Printed for *W. Thackeray*, at the sign of the Angel in *Duck-lane*. 1673.

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A Description OF TRUE WISDOM.

KNowledge is so fair a Virgin, that every clear eye is in Love with her; it is a Pearl despised of none but Swine. Wisdom hath ever carried that shew of Excellency with it, that not onely the good have highly affected it (as Moses, who studied for Wisdom;

dom: and Solomon, who prayed for Wisdom; and the Queen of Sheba, who traveled for Wisdom: and David, who to get Wisdom, made the Word his Counsellour, hated every False way, and was a man after Gods own Heart) but the very wicked have Laboured for it, who are ashamed of other Vertues, they that care not for one Dram of Goodnesse, would yet have a full scale of Knowledge, as O the pleasure that rational Men take in it! Amongst all the Trees in the Garden, none so pleaseth them as the Tree of Knowledge, Pro. 2. 3. and 10. 14. Phil. 3. 8. And as wisdome is excellent above all, so it is affected of all, as Oyl was both of the Wise and Foolish Virgins. It hath been a mark that every Man hath shot at ever since. Eve sought to be as Wise as her Maker, but as a hundred shoot for one that hit the White, so an hundred aim at Wisdome, for one lights upon it, Eccles. 7. 28. Because they are mistaken in nothing, for as Jacob in the dark mistook Leah for Rachel, so many blind soul takes ſ to be Wisdome, which is not like Eve, who thought it wisdome to eat the forbidden Fruit, and Absolom

by

who thought it Wisdome to lye with his Fathers Concubines in the sight of all the People, and the false Steward who thought it wisdome to deceive his Master, and so of Josephs Brethren, of Pharaoh and his deep Counsellours: of Achitophel, of Herod, of the Pharisees in their project to destroy Jesus, and many the like; all these thought they did wisely, but they were mistaken, and their projects proved foolish, and turned to their own ruine: For indeed the best knowledge is about the best things, and the perfection of all knowledge to know God and our selves: Knowledge and Learning saith Aristotle consisteth not so much in the Quantity as in the quality, not in the the greatnesse but in the goodnesse of it. A little Gold we know is more worth then much Drosse, a little Diamond then a rocky Mountain: so one Drop of Wisdome guided by the feare of God, one spark of Spiritual experimental and saving Knowledge is more worth then all humane Wisdome, and Learning, yea one scruple of holinesse, one Dram of Faith, one Grain of grace, more worth then many pounds

tural parts, and indeed Faith and Holinesse are the Nerves and Sinews, yea the soul of Saving Knowledge: what saith Aristotle, No more than the knowledge of goodnesse maketh one to be named a good man, no more doth the Knowledge of Wisdome alone cause any person properly to be called a Wise man: Saving Knowledge of the Truth worketh a love of the Truth Known: yea it is an uniform consent of Knowledge and Action. He onely is wise for his own Soul. He whose Conscience pulleth all he hears and reads to his Heart, and his Heart to God, who turneth his Knowledge to Faith, his Faith to feeling, and all to walk worthy of his Redeemer. He that subdues his sensual destres and appetite to the noble faculties of Reason and Understanding, and makes that understanding of his to serve him, by whom it is and doth understand: he that subdues his Lusts to his Will, submits his will to reason, his reason to faith, his faith, his reason, his Will, himself to the Will of God, this is practical experimental and Saving Knowledge, to which the other is but a

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bare Name or Title. A competent estate (we know) well husbanded is better than a vast patrimony neglected, never any meer Man since the first, knew so much as Solomon; many that have known lesse, have had more command of themselves. Alas! they are not always the wisest that know most, for none more wise and learned in the Worlds account than the Scribes and Pharisees, yet Christ calls them four times Blind, and twice Fools in one Chapter, Mat. 23. And the like of Balaam, 2 Pet. 2. 16. Who had such a prophetical knowledge, that scarce any of the Prophets had a clearer Revelation of the Messiah to come, and the same may be of Judas and Achitophel, for many ỳ know a great deal lesse are far wiser, yea one poor crucified Thief being converted in an hours time, had more true wisdome and knowledge infused into him, than had all the Rulers, Scribes and Pharisees: It is very observeable what the High Priest told the councill when they were set to condemn Christ, ye know nothing at all, he spake truer than he meant it, for if we know

not the Lord Jesus, our knowledge is either nothing or nothing worthy: rightly a man knows no more than what he practiseth. It is said of Christ, he knew no sin, 2 Cor. 5. 21. Because he did no sin. In which sense he knows no good that doth no good. These things if ye know, saith our Saviour, Happy are ye if ye do them, John 13. 17. And in Deut. 4. 6. Keep the Commandments of God and do them, for this is your Wisdom and Understanding before God and man. As is the notional sweetness of honey, to the experimental taste of it, it is one thing to know what riches are, and another thing to be Master of them, it is not the knowing but the possessing of them that makes rich: Many have a heap of Knowledge, and yet are not Wonderful, have a library of Divinity in their Heads, not so much as the least Catechism in their Consciences, full Brains, empty Hearts: yea you shall hear a Saint in the Tongue, when you cannot see one Drop in the Life, insomuch that in the midst of so much light and means of Grace, there be few I fear that have the sound and saving Knowledge of Je-

sus Christ and him Crucified, which was the onely care and study of St. Paul, 1 Cor. 2. 2. And that I am not mistaken, the effect shews, for if Men knew either God or Christ they could not but love him, and loving him they would keep his Commandments, John 14. 15. For hereby saith St. John, it is manifest that we know him, if we kéep his Commandments, John 2. 3. But he that saith I know him and yet keepeth not his commandments is a Lyar, and there is no Truth in him, vers. 4. What saith our Saviour? This is Life Eternal to know thee, the onely true God and Jesus Christ whom thou hast sent: But how shall a Man know whether he hath this knowledge? Answer. St. John tells you in these last Words mentioned, and so plainly that you cannot be deceived unless you desire to deceive your own Soul. The knowledge of God that saves us is more than a bare apprehension of him, it knows his power, and therefore fears him, knows his justice, and therefore serves him, knows his Mercy and therefore trusts him, knows his Goodness and therefore Loves

him,

vine, &c. For he that hath the Saving Knowledge of God and of Christ hath every Grace: There is a sweet correspondence between every one, where there is any one in truth, as in the Generation the head is not without the body, nor the body without each Member, nor the Soul without its powers and faculties, so in the Regeneration, where there is any one Grace in Truth there is every one; 2 Cor. 5. 17. If you will see it in particulars read, Psal. 9. 10. Jer. 9. 24. John 4. 10. Job 42. 5. 6. 1 John 4. 6, 7. Which Scriptures shew that as feeling is inseparable to all the Organs of sence, the Eye sees and feels, the ear hears and feels, the Pallat tasts and feels, the Nostrils smell and feel, so Knowledge is involved in every Grace. Faith knows and believes, charity knows and loves, patience knows and suffers, Temperance knows and abstains, Humilitie knows and stoops, repentance knows and stoops, obedience knows and does, Confidence knows and rejoyceth, Hope knows and expects, Compassion knows and pities. Yea as there is a power of Water in every

thing that grows, it is fatnesse in the Olive, Sweetnesse in the Fig, Cheerfulnesse in the Grape, Strength in the Oak, Tallnesse in the Cedar, Rednesse in the Rose, Whitenesse in the Lilly, &c. So Knowledge is in the Hand, obedience in the Mouth, Benediction in the Knee, Humility in the Eye, Compassion in the Heart, Charity in the whole Body, and Soul Piety. Alas! if men had the true Knowledge of Jesus Christ, it would disperse and dispel all the Black Clouds of their reigning sins in a Moment, as the Sun doth no sooner shew his Face but the Darknesse vanisheth, or as Cesar did no sooner look upon his Enemies but they were gone: he cannot delight in Sin, nor dote upon this World that knows Christ savingly: Vertue is ordained a Wife for Knowledge, and where these two joyn, their will proceed from them a Noble Progeny, a Generation of good Works. Again, as the Water engendereth Ice, and the Ice again engendereth water, so Knowledge begets Righteousnesse, and Righteousnesse again begets Knowledge: When Solomon would acquaint us

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how to become Wise, he tells us that the fear of the Lord is the beginning of Wisdome, Prov. 1.7. As if the first lesson to be Wise were to be Holy: If it be asked why the Natural Man perceiveth not the things of the Spirit of God, St. Paul answers he cannot know them because they are spiritually discerned, how should they discern them, that have not the Spirit, for though the outward Man receives the Elements and Rudiments of Religion by Breeding and Education, yet his inward Man receives them by heavenly Inspiration, 1 Cor. 2.11,12,13. Mat. 16.16,17. Luk. 24. 45. Jo. 15.15. And this alone is enough to prove that no Wicked Man is a Wise Man, for if God alone be the giver of it we may be sure that he will reveal his Secrets to none but such as he knows will improve their Knowledge to his Glory, and the good of others, even as the Husbandman will not cast his Seed but into Ground that will return him a good Harvest, Psal. 25. 14. Mark 4. 3, 4. 1 John 4. 7. Gen. 18. 17. A great many Men desire Knowledge, for no other end but to remove their ignorance

nance, as Pharaoh used Moses but to remove the Plagues, others again study the Scriptures, and other good Books onely to make gain thereof, or to be the ablet to dispute and discourse, as Boys go into the water only to play and padle there, not to wash and be clean, with Eve they highly desire the Tree of Knowledge, but regard not the Tree of Life, for if we consider what Fruit or Effect hath the Knowledge of most Men produce in them, except it be to inable them to dispute and discourse to increase wit, or to increase wealth, or to increase pride or perhaps to increase Atheism, and to make them the more able and cunning to argue against the Truth and power of Religion, is not the utmost of their aim to enrich, dignifie, and please themselves, not once casting the Eye of their Souls at Gods Glory, their Neighbours good, or their own Salvation; is it not their Main Drift to purchase a great estate for them and theirs without either fear of God, regard of Men, or the discharge of their Duty, and calling, and for the most part of these men, if they may be thought great Rabies, deep

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and profound scholars, this is the height of their ambition, though neither the Church be benefited, nor God be glorified by it; whereas they ought the contrary: for as the Grace of God is the Fountain from which our wisdom flows, so the Glory of God should be the Ocean into which it should run: yea, that God may be honoured with and by our wisdom, is the only end for which he gives us to be wise. Now they that are puft up with their knowledge, or do not part with their sin, shew that they never sought it for God's Glory, and certainly if we seek not God's Glory, in doing his work, he will give us no wages at the latter end. But for men to do no good with their gifts, is not all: yea, it were well if that were the worst: for not a few of them resemble Achitophel & Jonadab, who imployed their wit wickedly, and do mischief instead of good with their wisdom, like Herod: whom you shall see turning over the Bible, searching the Scriptures, examining the Prophets, but to what end and purpose? To know good but to do evil: yea, the greatest evil under the sun, slay Christ in the Cradle: which many their Learning and knowledge is not for God, & for Gideon, but for Antichrist, & for Babylon,

Babylon, & so of all other gifts: how many are the woes for them? as give Saul a Kingdom, and he will tirannize, give Nabal plenty, & he will be drunk: give Judas an Apostleship, and he will sell his Master for Money: let Sarmantus have a good wit he will exercise it in scoffing at Holiness: briefly, how ost doth Wisdom without grace, prove like a fair estate in ỳ hands of a Fool, which not seldom becomes the owners ruine, or Absaloms Hair, which was an Ornament wherewith he hanged himself: so that wisdom without grace, is but a cunning way of undoing our selves: at last, when our knowledge makes us ponder, not better: more rebellious, not more serviceable: as it is in Isa. 47. 10. Thy Wisdom & thy Knowledge, they have caused thee to err, & very often this falls out: that as the best soyl usually yeildeth the worst Ayr, so without grace there is nothing more pestilent than a deep wit, no such prey for the Devil as a great wit unsanctified. Now when it comes to this, ỳ they fight against God with the weapon he hath given them, when with those the Psalmist speaks of, Psal. 73. 9. They set their Mouth against Heaven, and

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are like an unruly Jade that being full fed kicks at his Master, what course doth the Lord take with them? Read but that parable, Luk. 19. 24. John 7. 17. and it will inform you, for to him that useth his talent of Knowledge well, he giveth more, but to them which use not their knowledge well; much more if they abuse it, he taketh away that which he had formerly given them: I will turn the wise men backward, and make their knowledge foolishness, saith the Lord, Isa. 44. 25. He taketh the wise in their own craftinesse, and the counsel of the wicked is made foolish, Job 5.13. and most just it is, ẏ they who want grace should want wit too. But further, These great Knowers, & wise men, are so far from desiring soul-wisdom, & saving knowledge, to the ends before specified, that they do not at all desire it, for ẏ it suits not with their Condition, for natural men desire only humane & mundane knowledge, spiritual men, ẏ which is heavenly & supernatural, & the reason why they desire it not, is for ẏ they know it not. A man desireth not ẏ he knoweth not, neither are unknown evils feared, saith Chrisostom, wherefore ẏ work of regeneration begins

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at Illumination, Act. 26. 16. Col. 1. 13. Now according as men are wise, they prize & value this wisdom, & endeavour to obtain it, Prov. 18. 15. and so on ỳ contrary; according as men are ignorant & blockish, they undervalue and disesteem it, hate it, & are prejudic'd against it, & hereupon carnal men being blinded by ỳ Prince of darkness, together with their own wickedness, and being of a reprobate judgement, do most usually term and esteem this Soul-wisdom, this Divine, spiritual, experimental, & saving knowledge to be meer foolishness, or madness, Wisd. 5. 3, to 9. & the professors thereof to be fools & madmen; Elisha was counted no better, 2 King. 9. 11. & the rest of ỳ Prophets, Hos. 9. 7. & Paul, Act. 26. 20. & all the Apostles, 1 Cor. 4. 10. yea, our Saviour Christ himself, with open mouth was pronounced mad by his carnal hearers, Jo. 10. 20. Mar. 3. 21. to worldly men, Christian wisdom seems folly, saith Gregory, & will it may, for then the wisdom of God is foolishness with ỳ world, 1 Cor. 1. 18. therefore no disparagement to Gods servants, if the wise men, & politicians of ỳ world repute them fools: nor any honour to such Sensualists ỳ so repute them. However, to give such men their due, we grant ỳ in some kind of skill they outstrip the most of Gods people; who if they are put to it, may answer as Themistocles did, when one

invited him to touch a Lute, for as he said, I cannot fiddle, but I can make a small town, a great state: so a godly may say, We cannot give a solid reason in nature, why Nilus should overflow only in the summer, when waters are at the lowest: why the Loadstone should draw Iron, or incline to the polestar, why a flash of Lightning should melt the Sword; without making any impression in the Scabard: kill the Child in the womb, and never hurt the mother: how the Waters should stand upon a heap, and yet not overflow the earth: why the clouds above being heavy with water, should not fall to the earth suddainly, seeing every heavy thing descendeth, except the reason which God giveth, Gen. 1.6. Iob 38.8, to 12. Psa 104.9. But we know the Mystery of the Gospel, and what it is to be born anew, and can give a solid reason of our faith; we know that God is reconciled to us, the Law satisfied for us, our sins pardoned, our souls acquited, and that we are in favour with God, which many of these with their great Learning, do not know, and thus the godly are proved wiser then the wisest Humanist that wants Grace.

You have likewise the reasons why these great knowers know nothing, yet as they might and ought to know.

First, because they are mistaken in the thing, they take speculative knowledge for soul-wisdom, and soul-saving knowledge to be foolishness and madness: now if a man take his aim amiss, he may shoot long enough ere he hit the mark, and these men are as one that is gone a good part of his journey, but must come back again, because he hath mistaken his way. Secondly, Because they are unregenerate, and want the Eye of Faith. Thirdly, For that they seek not to God for it, who is the giver thereof, and without whose spirit there is no attaining it. Fourthly, Because they are proud, and so seek not after it, supposing they have it already. Fifthly, Because if they

had never so much knowledge, they would be never the holier or the better for it, but rather the worse: nor would they imploy it to the honour of God, or the good of others. Sixthly, because they either do or would do mischief, instead of good, with their knowledge. Seventy, because they will not consult with the word about it, nor advise with others that have already attained to it: or thus, they read and hear the Scriptures, but mind not (I mean) the spirituality of the word, or mind, and understand not, or understand and remember not, or remember and practice not. No, this they intend not: of the rest: and they that are unwilling to obey, God thinks unworthy to know. When the Serpent taught knowledge, he said, if ye eat the forbiden fruit, your eyes shall be opened, and ye shall know good and evil: but God teacheth another lesson, and saith, if ye will not eat the forbiden fruit, your eyes shall be opened, and ye shall know good and evil. Ro. 12. 12. Ps. 119 97, to 100. or if you do eat, you shall be like Images that have ears but cannot hear, Rom. 11. 8. Isa. 6. 10. Mat. 13. 14.

From all which reasons we may collect that there are but a few amongst us that are wise indeed, & to purpose, for these seven hindrances are aptiable to 77 parts of men in a Nation.

Besides, if these great knowers know so little, how ignorant are the rude rable, that despise all knowledge? nor can it be denied but all Impenitent persons who prefer their profits and pleasures before pleasing of God are errant fools, for if they were wise saith Bernard, they would foresee the torments of Hell, and prevent them: and so wise are the godly, for they prefer Grace and Glory, and Gods favour, before ten thousand worlds.

Now if any be desirous to get this spiritual, and experimental knowledge, this divine and supernatural wisdom, let them observe these five Rules.

First, let such a soul resolve to practice what he doth

already know, or shall hereafter be acquainted with from the word of God and Christs faithful Messengers; for he that will do my Fathers will, saith our Saviour, shall know the Doctrine, whether it be of God or no. Joh. 7. 17. A good understanding have all they that keep the Commandments, saith Holy David, Psa. 111. 10. and proves it true by his own example and experience. I understood, saith he, more then the Antient, and became wiser then my Teachers, because I kept thy Precepts. Psa. 119. 97, to 100. To a man that is good in his sight, God giveth knowledge and wisdom, Eccles. 2. 26. The spiritual man understandeth all things, 1 Cor. 2. 15. Wicked men understand not judgement, but they that seek the Lord, understand all things, Prov. 28. 5. Admirable encouragements for men to become godly and conscientious: I mean practical Christians.

Secondly, if thou wouldst get this precious grace of saving knowledge, the way is to be frequent in hearing the word preached, and to become studious in the Scriptures, for they, and they alone, make wise to salvation, 2 Tim. 3. 15. Ye err, saith our Saviour, not knowing the Scriptures, Mat. 22. 29. We must not in the search of heavenly matters either do as we see others do, neither must we follow the blind guide, carnal reason, or the deceitful guide, our corrupt hearts, but the undeceiveable and infallible guide of Gods word, which is truth it self; and great need there is, for as we cannot perceive the foulness of our faces, unless it be told us, or we take a Glass and look our selves therein, so neither can we see the blemishes of our souls, which is a notable degree of spiritual wisdome; but either God must make it known to us by his spirit, or we must collect the same out of the Scripture that celestial glass, though this also must be done by the spirits help: Therefore,

Thirdly, If thou wilt be soul-wise and truly profit by studying the Scriptures, be frequent & fervent in prayer to God who is the only giver of it for the direction

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of his holy Spirit, for firſt humble and faithful prayer uſhered in by meditation is the cure of all obſcurity, eſpecially being accompanied with fervour and fervency: as you may ſee, Math. 21. 22. If any want wiſdom ſaith Sr. James let him ask of God who giveth to all men liberally, and reproacheth no man, and it ſhall be given him, Jam. 1. 5. Mark the words, it is ſaid, if any, wherefore let no man deny his ſoul this comfort, again ask and have, it cannot come on eaſier terms, yea God ſeems to like this ſuit ſo well in Solomon, as if he were beholding to his Creature for wiſhing well to it ſelf. And in vain do we expect that alms of grace, for which we do not ſo much as beg, but in praying for wiſdome do not pray for it without putting difference, deſire not ſo much brain knowledge as to be ſoul-wiſe, and then you will imploy your wiſdome to the glory of the giver. Let thy hearts deſire be to know God in Chriſt, Chriſt in faith, faith in good works, to know Gods will that thou mayſt do it, & before the knowledge of all other things, deſire to know thy ſelf, and in thy ſelf, not ſo much thy ſtrength as thy weakneſs, pray that thine heart may ſerve thee as a commentary to help thee, underſtand ſuch points of Religion as are moſt needful & neceſſary, and that thy life may be an expoſition of thy inward man, that there may be a ſweet harmony betwixt Gods word, thy Judgment, & whole converſation, that what the natural man knoweth by roat, thou mayſt double by feeling the ſame in thine heart & affections; as indeed experimental and ſaving knowledge is no leſs felt then known, and I cannot tell how it comes, rather out of the abundance of the heart, than by extream ſtudy, or rather is ſent by God unto good men, like the Ram that was brought to Abraham, when he would have Sacrifized his Son Iſaac. When Chriſt taught in the Temple, they asked, how knoweth this man the Scriptures, ſeeing he never learned them? So it is a wonder what Learning ſome men have, that have no learning,

ing, like Priscilla and Aquila, poor Tentmakers, w
were able to School Apollos that great Clerk, a
renowned for his Learning. What can we say to it
no other reason can be given, but as Christ said. Fath
so it pleaseth thee: For as Jacob said of his Venis
when his father asked how he came by it so suddain
because the Lord thy God brought it suddainly in
my hands; So Holy and Righteous men do more eas
understand the words of God, than the wicked, becau
God brings the meaning suddainly to their hearts.
we read, Luk. 24. Prov. 1. 23. Psa. 25. 14. Dan. 12. 1
Luk. 8. 10. Mar. 3. 11. Again, it is not enough to pr
except also it be in Christs name, and according to
will, believing to be heard for his sake, and that it be th
intercession of Gods own Spirit in you, and being tr
ly sensible of your sins and wants, that you chiefly pr
for the pardon of sin, the effusion of grace, and for t
assistance of Gods Spirit, that you may more Firm
believe, more soundly repent, more zealously do, mo
patiently suffer, and more constantly persevere in th
practise and profession of every duty: but above all, yo
must know that as Samsons Companions could nev
have found out his Ridle, if they had not plowed wi
his Hefer, so no man can know the Secrets of God, bu
by the Revelation of his Spirit, 1 Cor. 12. 8. Mat. 16. 17.
Yea, Suppose a man be not inferiour to Portius or P
thagoras, who kept all things in memory that ever the
had read, heard, or seen. To Virgil, of whom it is repor
ed, that if all Sciences were lost they might be found a
gain in him. To Aben Ezra, of whom it is said, that
Knowledge had put out her Candle, at his Brain fa
might light it again, and that his head was a Throne
wisdom. Or Josephus Scaliger, who was Skilled in
Languages; yet if he want the Spirit of God to be h
Teacher, he is a Dunce to the meanest and most Illite
rate Believer. For one necessary and excellent Preroga
tive of the Spiritual Man, is this: He hath God for hi

Teacher,

Teacher, he learns the Councels of God, of the Spirit which only knows Gods Councels, Luk. 21. 15. Which is no small priviledge, for the Scholar learns quickly when the Holy Ghost is his Teacher. The eye sees distinctly when the Holy Ghost doth enlighten it, with the spirits help, the means can never be too weak, without, never strong enough, Luke 24. 44, 45.

Fourthly, Thou must get an humble conceit of thine own wisdom. The First step to Knowledge, is to know our own ignorance. We must become fools in our own opinion, before we can be truly wise; as the Apostle sets it down, 1 Cor. 3. 18. And indeed the opinion of over-knowing, is one of the greatest causes of our knowing so little, for what we presume to have attained, we seek not after; yea, the very First Lesson of a Christian is Humility; He will teach the humble his way, *Psa.* 25. 9. *Jam.* 4. 6. And he that hath not learned the first lesson, is not fit to take out a new: Pride is a great let to true wisdom, Jam. 4. 6. Whence it comes to pass, that few proud wits are reformed, Joh. 9. 39. And for this cause also did our Saviour propound his woes to the Pharisees his Doctrines to the people. A heart full of Pride, is like a vessel full of ayr. This self opinion must be first blown out of us, before Saving knowledge will be poured into us, Christ will know none but ỳ humble, & none but humble souls truly know Christ: now ỳ way to become humble is to take a serious view of our wants. The peacocks pride is much abated when she loks on the blackness of her legs & feet: now suppose we know never so much, yet ỳ which we know

know is far less then ẏ which we are ig
rant of, & the more we know, ẏ more we kn
we want, Pro. 1. 5, 7. and the less sensible
are of our blindness, sickness, deformity,
the more blind, sick, and deformed we are.

Fifthly, Thou must labour to get a true and li
faith, for as without faith we cannot please God,
without Faith no man can Know God. Faith
clearly beholds those things which are
both from ẏ eye of sense, & the eye of reas
Joh. 12. 46. Unregenerate men ẏ want fa
are like Sampson without his guide, or l
Polyphemus, who never had but one eye,
that Ulisses put out, for so doth the pleasur
custom of sin blind ẏ sensualist: we must ha
minds lifted above nature, to sée & love thin
above nature; heavenly Wisdom, to sée he
venly Truth; or else ẏ Truth which is savi
will be to us a mystery, Mark 4. 11. if it sé
not foolishness, 1 Cor. 2. 7, 8. To them ẏ a
lost the Gospel is hid, 2 Cor. 4. 3, 4. Whe
as the Believer discerns all things, even
déep things of God, 1 Cor. 2. 10. Yea, G
giveth him a mouth & wisdom, against wh
all his Adversaries shall not be able to spe
or resist, Luk. 21. 15.

These are the Five steps that lead us to
Palace of Wisdom, which all must ascend
that mean to enter. Therefore consider se
ously what hath béen said, & the Lord give y
understanding in all things. Finis.